WORLD DAY OF PRAYER
AT NORTH LOUP, NEB.

World Day of Prayer was fittingly ob-
served Friday afternoon when several
women and a few men gathered in the
Methodist Church. The service based on
the Lord’s Prayer was arranged by Mrs.
Fred Bartz, and committee. Mrs. Bartz
acted as leader. Music was given by
members from the Mira Valley Evan-
gelical United Brethren Church, and by
Richard Babcock, accompanied by Alice
Meyers, who sang “The Lord’s Prayer”
as a fitting close.

The Scotia Methodist WSCS was wel-
comed into membership. The president,
Mrs. Myra Throgmerton Barber, announced
the nominating committee to be Mrs. R.
O. Babcock, Mrs. Elmer Hornicle, and
Mrs. Maude Bundy. The next meeting
will be the May fellowship luncheon,
which is to be held May 7, in the Mira
Valley Church. The ladies of the Church
will plan the luncheon. The program
committee will be Mrs. Menno Fuller,
Mrs. Lyle Sintek, Mrs. Alfred Burson,
Mrs. Esther Bussell, Mrs. Nathan Maxson,
Mrs. H. J. Hoeppner, and Mrs. Barber.
A meeting of the council will be held at a
dessert luncheon on April 5, with the presi-
dent. — M. T. B.

REASONED WANT ADVERTISEMENTS

For sale, Help Wanted, and advertisements of a like
nature, will be run in this column at ten cents per line
for each insertion, minimum charge 50c.
Cash must accompany each advertisement.

WANTED — Housework in Seventh Day Baptist
family in or near Adams Center or Alfred Station,
N. Y., Wetzell, R. 1., or Plainfield, N. J. If
interested, please write Mrs. Grace A. Ladd, R.D. 2,
Mansfield, N. Y.

ANY BOOK REVIEWED OR advertised
in this or other religious
journals, or recommended by your local pastor
for spiritual enrichment, can be secured quickly
and conveniently from us. Large stock of up-
to-the-minute religious books, centrally located.
We pay postage on orders for $1 or more when
cash accompanies order.

THE SOWER BOOKSTORE
23 East Main Street
MADISON 3, WISCONSIN
Gerald C. Bond, Proprietor

Marriages

Le Blanc—Godfrey. — Frederick A. Le Blanc
of New Orleans, and Rolieasie Marie God-
frey of Hammond, La., were united in mar-
rriage on February 28, 1948, by Rev. Mr.
Flowers. The new home will be in Ham-
mond, where Mr. Le Blanc is a music stu-
dent at Southeastern College.

Obituaries

Bottoms. — Thomas Jefferson, passed away at
his home at Athens, Ala., on November
12, 1947. (A more extended obituary
appears elsewhere in this issue.)

Clarke. — Esther E., oldest daughter of William
and Cynthia Osborn, was born near Milton,
Wls., October 29, 1851, and departed this
life on February 5, 1948, in a convalescent
home in Juneeville.

When fourteen years of age she was baptised
and joined the Milton Seventh Day Baptist
Church, and later transferred to the Milton
Junction Church as a constituent member. Fail-
ing health the past few years prevented the
continuance of her previously active life in the
Church, where she worked in the Sabbath school
and Ladies’ Aid society. As a schoolteacher she
spent over thirty years in the schools of Dane
and Rock Counties. She was married to Irving
B. Clarke on August 3, 1903, and they have
lived in Milton Junction except for five years
in another section of the state.

She is survived by her husband; three step-
sons, Roy, Howard, and Harlow Clarke; one
stepdaughter, Mrs. O. H. Crandall; four nieces;
and several grandnieces and grandnephews.

Funeral services were conducted by her
pastor, Rev. Orville W. Babcock, from the
Church on February 8, and burial was in the
Milton Junction Cemetery.

SABBATH RECORDER MONTH

April, 1948, will be Sabbath Recorder
Month. Pastors and Churches soon will
receive publicity material for use during
this month of special emphasis. Some pas-
tors are already writing for lists of present
subscribers to the Sabbath Recorder so
that they will be ready when the campaign
opens. The business office of the Sev-
enth Day Baptist publishing house informs
us that it will be a big help in furnishing
subscription lists if pastors and Churches
will send the names of their nonresident
members, since the office is not informed
as to which Church some folks belong.

Thank you!

“1 am the resurrection, and the life; he
that believeth in me, though he were
dead, yet shall he live.”
—John 11: 25.
AN EASTER PRAYER

O God of unchangeable power and eternal light, look favorably upon Thy whole Church, and by the tranquil operations of Thy providence may it help to carry out the work of man's salvation. Let the whole world feel and see that things which were cast down are being raised up, and things which have grown old are being made new, and all things are turning to perfection, through Him Who lived and died and rose again to be our eternal Saviour, Thy Son Jesus Christ our Lord, to whom be all honor and glory, both now and forever. Amen.

—Church World Service

THE SABBATH RECORDER

E D I T O R I A L S

GO—DO

What does Easter mean to you? Do you worship in the beauty of it, tremble with the inspiration of it, rejoice in the promise of it? After these high moments there must come practical expression. Does the Kingdom of God move without your full share of the financial responsibility? Have you offered your pen and pencil, your paper and pen, to figure your tithe, as you are required to figure your taxes?

On Stewardship Sabbath, Seventh Day Baptists all over the denomination were confronted with the importance of raising the budget. In the first five months of the budget year we have accomplished only what we should have done in three. The fact that some other denominations have done no better can neither justify nor excuse us. Reports from the business world indicate that there is money in circulation; We, ourselves, have raised no small amount in special appeals, but we ought, also, to raise the budget. Soon reports will show whether or not we will accept the challenge of stewardship.

The situation merits earnest prayer and consistent thinking.

M. W.
It is the middle of March, with all nature still in the grip of the ice-king. Roadbeds are frozen hard, streams en­shrouded in sheets of crystal, mountains and forests wrapped in blankets of snow, plains and valleys flecked with blotches of ice and patchwork of frozen grass— all bear evidence of the strong fetters of winter that have held them for months in a grip of death.

Ah, how easy one instinctively says: "It begins to look as if spring were coming!" There seems to be a premonition—something is whispering to the soul:

"Winter is past; the heart of Nature warms Beneath the blest weeks of unstormed Aprils; Doubtful at first, suspected more than seen, The southern slopes are tinged with tender green."

Something in the faces of those you meet, something in their free, happy walk, something in the manner of their saluta­tions, tells you of their confidence in the near approach of spring. This they cannot hide, though they are still wrapped in warm furs and heavy coats. Not hide, though they are still wrapped in winter that have held them for months and patches of blanched, frozen earth that bear no touch of spring, the sullen threat; And that soft time of sunny showers, and whistling winds in the sunshine about the blustering, changeable March, because we hear the rushing of the blast; And the song of the birds who met, something in their free, happy walk, and must soon begin, something in their free, happy walk, seems to be a premonition—something is whispering to the soul:

"Oh, I hear the rushing of the blast; And the song of the birds who met; And the face of sunny skies, and whispers to the heart of nature's life."

The stormy March has come at spring. You instinc­tively suspect more than seen, The southern slopes are tinged with tender green.

When the wide bloom, on earth that lies, Seems of a brighter world than ours."

If asked to explain why we have these premonitions of coming days of bloom, it might be hard to frame as to express it all, and yet no one could rob us of the inspiring reality of these impressions. The fact that we cannot define them, makes the impressions none the less real.

But why should this seem strange? The most real experiences of our inner life are always indefinable. We may be as certain of the coming immortal life as we are of the approach of spring, and the fact that we cannot explain it in words should not count against the reality. Is it simply because we live close to nature's heart that we almost imper­visibly catch premonitions of the coming spring? Even in the most tangible signs appear; and why should not the soul that lives close to the heart of nature's life have premonitions of life's eternal spring?

He who has promised that seed, time and harvest, summer and winter shall not fail, has also promised His children a home— behind the storms of earth, where frost of winter shall never come. We ought to have some certain and unmistakable pre­monitions of that coming springtime, even though now the air is cold blighting frosts of the earth-life. . . .

Happy is the man who recognizes the tangible evidences upon which immortal life of coming days of bloom, And thou hast joined the happy throng. And wear'st the gentle name of Spring.

And, in thy reign of blast and storm, smiles many a long, bright, sunny day, When the changed wind and sky war, and warm, And heaven puts on the blue of May. Then sing aloud the gush­ing rills, And the sun's spring face set free, That, brightly leaping down the hills, Are just set out to meet the sea.

The year's departing beauty hides Of wintry storms, the sullen threat; But, in thy sternest frown abides A look of kindly promise yet.

Thou bringest the hope of those calm skies, That live close to the heart of nature·s life. Thou art a welcome month to me.

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THE SABBATH RECORDER

FROM THE EDITOR'S DECK

A column writer may simply express his opinions, as long as they do not deal in personalities or mere controversy.

A RABBIT OR A DUCK

Dear Editor:

I read with interest the letter written by Rev. Lester G. Osborn in the Recorder of February 23, and I appreciate his point of view. But as I read I could not help wondering, "Is it a rabbit or is it a duck?" It is said that an artist can draw a rabbit in such a way that to look at it from one angle it looks like a duck, and from another it looks like a rabbit.

Now the importance of our having a representative in Amsterdam, for the meeting of the World Council of Churches, may look to some like a rabbit which will take us into the hole, financially; but I see it as a duck which gives us, as a denomination, the opportunity to sail out into an ever widening sphere of influence.

Let us get down to some plain talk.

It is said that an editor was a Catholic priest who was to speak at a meeting in February. He was told he would be in the world of strife. That minister seems to have learned tolerance, and now we work together as brothers.

The first took place at the interseminary meeting of the World Council of Churches. No doubt, that is where one of our senior members was a Catholic priest who was to speak at such a meeting.

It seems that some people are not prepared for change. I believe in change and it is good to see that the Seventh Day Baptists were represented at interdenominational meetings.

At a more recent meeting of the Commission, the matter seems to have been referred to the Churches. No doubt, that is just where it belongs.

Can we start an every-member canvass to see how many of that other two thirds of our readers will respond to this urgent appeal. The Budget Committee suggests what we may do as individuals to help the situation: increase our pledge to the budget by one third or as much as we can.

The Denominational Budget represents fundamental obligations which we must assume.

Already we are feeling a curtailment of the work in a smaller Recorder, inability to print tracts, and money for the corresponding secretary of the Tract Society to carry on field work.

The treasurer of the Tract Society reported at the meeting of the board on March 14, a balance in the General Fund of only $920.82, with bills unpaid of $1,255.57.

This means, of course, that our work must be curtailed in all departments. The harm can be overcome, however, if we determine it will. It is the confidence is in our people. We believe that when the facts are known, we will respond to this urgent appeal. The Budget Promotion Committee suggests what we may do as individuals to help the situation:

Increase our pledge to the budget by one third or as much as we can.

Give a tithe of our income to the Lord's work—and additional offerings as periodic needs for sacrificial giving may arise.

Urge others in our Church to increase their weekly gifts.

"Let us all determine that this budget year will close out of the red!"

Yours in His service,

Charles H. Bond.

Little Geneseo, N. Y.

FINANCIAL PROBLEMS

Dear Editor:

For some time some of the financial problems connected with publishing the Sabbath Recorder have been of deep concern to many of its friends. At the last session of Conference, we were informed that while the subscription price remained at $2.50, the actual cost of printing was something over $8. Costs have risen since that time. According to the 1947 Year Book, the cost of printing the Recorder was approximately three times the above.

This situation reminds one of the story of the old woman who kept a store, and was in the habit of saying that the prices in her store were below cost. When someone remarked that he couldn't see how she could do business that way, she replied that she couldn't if she didn't do a lot of it. While our Recorder situation is not exactly parallel, it is true that there would be considerably less loss if the subscription list were appreciably extended. Everyone knows that the first copy to be printed costs the most money; after that the cost decreases for a considerable number of copies.

From the report as given in the Year Book, it might well be assumed that perhaps one third of our number are readers of the paper. If this is true, then theoretically, at least, the circulation of the Recorder ought to be three times what it is today, for every seventh Day Baptists who gets out of touch with his company is not likely to be a good soldier very long.

At a co-ordination meeting of boards and committees held in Westerly in December, this matter was brought up for consideration. If it is true that in the recent meeting of the Commission, the reader, who gets out of touch with his company must determine it will, harm can be overcome, however, if we determine it will. It is the confidence is in our people. We believe that when the facts are known, we will respond to this urgent appeal. The Budget Promotion Committee suggests what we may do as individuals to help the situation:

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Charles H. Bond.

Little Geneseo, N. Y.

WE THINK YOU SHOULD KNOW

We think you should know that our denomination is lagging far behind in its giving. Here are, some excerpts from a recent communication from the Promotion Committee of the Denominational Budget.

"The first quarter (October 1, to December 31, 1947) closed in the red by a shortages of $3,500. It (the budget) was carefully planned, and every penny is needed to carry on the program of the denomination. The Denominational Budget represents fundamental obligations which we must assume."

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Yours in His service,

Charles H. Bond.

Little Geneseo, N. Y.
WORSHIP PROGRAM
By Alberta D. Batson
Our Individual Service
Hymn: O Jesus, I Have Promised.
Last month for our worship program we turned to the need of evangelism. Now let us emphasize our individual place in the service of the Lord. Is your place an important one—is my place impunity? Can anyone else do what you are supposed to do? What I'm supposed to do? Will things move as smoothly and correctly as they should if you fail your part, if I fail mine? There is much we must do—it is a service we alone can render.

Stanton Cott is quoted as saying in his "Service We Alone Can Render": "According to thine opportunity, thou must be the strength of the weak, the refuge of the oppressed. Thou must have compassion on those within thy reach who are worn with toil. Thou must defend and cherish the young; bless and support the aged; let no one who cometh thy way; comfort those who are distressed in mind, body, or estate. Be assured if thou fallest, none other—not God, we pray Thee. Amen.

We Alone Can Render

The SABBATH RECORDER

THE SABBATH RECORDER

THE NEW SABBATH VISITOR
"The New Sabbath Visitor" is the new name for the children's paper published by the Board of Christian Education. The new editorial board members are working hard to make the paper interesting and helpful. There are to be new features in the coming issues which are designed to meet the interests of grade school age boys and girls.

One hundred copies are sent to the Jamaica Churches each month. These copies are being paid for this year by the following Churches: Boulder, De Ruiter, Dodge Center, Lost Creek, North Loup, Oakdale, Nortonville, Piscataway, Plainfield, Saxe, Syracuse, and Waterloo.

Twenty-five copies are being sent each month to British Guiana. The Milton Junction and the Battle Creek Churches are paying for these copies.

It has been decided that lone Sabbath-keeping families, or any family that desires to keep the Sabbath, may subscribe for this paper for $1 per year. Orders and money for the individual subscriptions should be sent to Harley Sutton, Alfred Station, N. Y. The Board of Christian Education feels that this would be a good way to relate families to the denomination.

SABBATH SCHOOL NEWS FROM ASHAWAY

From "The Ashaway Messenger," for February, 1948, the following news item is taken: "The enrollment of the graded department and adult school is sixty-two, with fourteen in the home department, making a total of seventy-six. Our treasurer reports the following: Expenses $153.14, receipts $145.51, brought forward from last year, which leaves a balance of $33.12 on September 1, 1947. We have seven new books published for the library and thirty copies of the Seventh Day Baptist songbook 'We Glorify Thy Name.' Forty-five subscriptions to 'The New Sabbath Visitor' for young people, 'Young Men and Girls,' have been paid for. In April a missionary exhibit was prepared and Rev. David Clarke and Miss Elizabeth Hiscox, of the Society for American Relief Projects, were guest speakers. The graded department continues giving its missionary offering, which amounted to $37.40 for two quarters of the year. This year a new plan is being followed for the worship service which is our missionary program the first Sabbath in the month, Mrs. Dorthy Crandall brings a temperance message on the second, the youth members this third Sabbath and the graded department meets with the rest of the school on the fourth Sabbath.

As a part of the denominational program to win new people to Christ and the Church and to enroll them in the Sabbath school, our increase should be at least ten per cent."—Margaret L. Collins, Superintendent.

SABBATH SCHOOL INCREASE AT WHITE CLIFFS

Mrs. Leon E. Mosher, superintendent of the primary department of the White Cloud Sabbath school, writes that the number of children attending Sabbath school has been increasing. In the fall an award was given to those who attended thirteen Sabbaths. The award was a Bible. There was also a monthly party held for the children.

SUPREME COURT DECISION

By Dr. Roy G. Ross

International Council of Religious Education
(As the official agency of forty major Protestant Churches in the United States, the International Council represents 90 per cent of Protestantism in the United States and Canada.)

The United States Supreme Court has spoken in the McCollum-Champaign case. Its decisions should and must be respected by conformity to both the spirit and letter of its interpretation of the law.

The decision constitutes a great blow to weekday religious education. Even more serious is its indication of a changing government attitude toward religion. The decision helps to clarify the implications of the first and fourteenth amendments for numerous specific practices, some of which are cherished by our American people, while others have been of doubtful value.

The court's majority opinion appears to leave in doubt the validity of the re-
leased time principle, that is, excusing pupils during school hours for religious instruction outside the school building. However, the supplementary statement in which it was reported that four of the justices concurred indicated that this court decision was not intended to invalidate this practice. While a fifth justice dissented from the opinion because he feared that it would have this effect, the majority of the justices clearly did not intend and would not approve invalidation of the released time principle.

The decision will require drastic readjustment of existing practices by weekday schools, which in the past have been allowed to use public school property as have private organizations. This will be most serious for rural communities where Church buildings are not in close proximity to public school buildings. However, these adjustments can be made if our American people fully realize the indispensable place of religion in our American culture.

The most serious aspect of the decision is the evidence which it presents of a shift in government policy from an attitude of friendliness, encouragement, and helpfulness toward a position of neutrality if not positive disinterest. This is not in keeping with our American traditions. It is true that this position was the intention of those honored leaders who framed the first and fourteenth amendments of our Constitution. A strict application of the decision would make illegal many practices which have persisted since the founding of our nation.

The official policy of the International Council of Religious Education in the light of this decision, remains to be determined. Certainly it will include full compliance with the law as the council advises the 3,000 communities with schools enrolling over 2,000,000 students, these schools now located in forty-six states. It is obvious that this will mean the discontinuance in use of public school buildings for religious classes as is now the practice of 40 percent of these communities. However, that most of these communities will be able to readjust their procedures so that they can continue religious classes off school premises. The decision will also mean the discontinuance of certain other practices which have for so-called, co-operative minority of, weekday systems contrary to the advice of the International Council, including (a) registration of weekday schools, (b) supervision of classes by public school authorities, and (c) entering of grades for religious classes on public school report cards.

It is my hope that our Protestant Church forces working together in the International Council will take these steps:

First, that the Churches will seek further clarification of the law with respect to the released time principle. The Supreme Court did not attempt to clarify this issue though it appears inconceivable that the court would deny the right of public schools and Churches to so arrange their schedules as to provide to each an adequate opportunity to exercise its legal functions.

Second, that the Churches will help weekday schools to adapt existing weekday systems so that they will be brought fully within the law as interpreted by this and other decisions of the Supreme Court.

Third, that the Churches will give attention to the increasing secularism which seems to me to be augmented by this latest court decision. I believe that the position was recognized by the court and that it will take steps to obtain laws which will make constitutionally possible the wholehearted co-operation of Church and state in the pursuance of their respective functions.

Weekday religious education on released time has been developed by the Churches with the wholehearted co-operation of many public school leaders because of a common desire to stem the tide of secularism which threatens the religious foundations of American life. It is true that at times leaders of a community have unwisely embarrassed public school authorities by exceeding their legal rights in developing such a program. These instances, of course, are to be deplored.

However, thousands of public educators are as concerned as religious leaders for the spiritual welfare of America's youth. They see the necessity of a close relationship between public and religious education in preparing the citizenry for a democratic nation. This decision seems to deny the rights of both which have for so long been recognized. Such a denial has serious implications for the future.

The American people of all religious faiths should be aroused to a fuller realization of the American cultural heritage. It is evident that much of our American life which seems to be further crowding religious out of a central place in our culture. If a united stand against these trends can be accomplished, the decision will have served a good purpose. — Release.

**TWO NEW SABBATH SCHOOLS**

A new Sabbath school was organized at Metairie, La., near New Orleans, in August, 1947. Mr. and Mrs. Earl DeLand. The superintendent is Mrs. Earl DeLand. There are about seventeen to twenty people attending each week.

Mr. Gerald Coolwell and Mr. Earl DeLand have been advertising the denomination and its beliefs in a New Orleans daily paper. They have received about three letters a week expressing interest in people outside of the denomination. These letters have all been answered including tracts regarding the Sabbath and the denomination. One of these people has been attending the Sabbath school regularly. From the interest which has been manifested, it is expected that others will come into the group.

The Sabbath school which was organized recently by the Rochester, N. Y. Fellowship meets before the Church service, which is held each month. Mr. Sam Davis, Mr. Alfred Davis, and Mr. Alfred Perry will take turns teaching—a each one teaching a quarter’s lessons. There are a number of families in this group, and the Sabbath school is very well attended by those who attend. Rev. E. T. Harris conducts the services for the fellowship.

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**THE REWARD OF WHISTLING**

It was a cold winter morning, and little Ted Howard crossed the street corner with his arms full of newspapers which he was trying to sell to the passers-by. He had very good luck the day before and had sold all of his papers, but today a larger boy seemed to get in ahead of him every time and pushed him away whenever he tried to make a sale.

"You had better try another corner, Sissy Boy," said the larger boy, whose name was Tom Brown; "this is my corner, pear." But it's my corner," said Ted. "I chose it first and had it all alone yesterday. Please go back to your own corner and let me alone. My father is sick and I just have to sell all the papers I can."

But this Tom refused to do, so Ted crossed to the opposite corner, hoping to get the papers in the cold. As he stood there he began to think of his mother's parting words the day before, "Try whistling, dear, perhaps that will help you to sell more papers." He had been so successful the day before that he hadn't even tried to whistle. He might try it today for his mother had always good. She had the habit of saying little short sentences that never failed to stick in his memory. Now he smiled and began whistling in his own merry way, even though a drizzly rain was falling and very few people were passing. He might as well go homc, for the weather seemed to have turned and his mother's voice seemed to say again close to his ear, "Try whistling!"

Well, he might as well keep trying since there was nothing else to do. It hadn't done any good so far, but when had his mother's advice ever failed to work? He would try it anyway, and he sent out a lot of merry notes that made the very air around him musical.

"Hello! What are you whistling for?" said a man, as he was hurrying toward the big office building near by and looking curiously at the
whistling boy. "Looking for a job?"

"Well I'd sure like to have a good job," said Ted with a grin, "but just now I'd just as soon sell my papers. I haven't sold one yet."

"All right. Come up to my office with me and you can sell every paper and a job is waiting for you. That whistle of yours is the best sound I've heard in a long time. Keep it up. If it sounds as good to others as it does to me, you're a missionary. I'm glad you're making upstairs and I'll give you a job at something different. You wouldn't whistle in the office—that wouldn't be busineslike; but I'm glad to have a boy around who can. Be sure to keep that merry face on you. The minute you look grumpy, out you go. Here's a quarter for you and I'll come back and after that comes back and I'll show you what I want you to do."

"How did you get it?" asked his mother as Ted came bounding into the house that night to tell her the good news. "You look happy at least."

"I followed your advice," he cried, laughing and hugging her. "I tried whis-

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**Dear Recorder Children:**

The other day I was reading the rule of life of the founder of the Methodist Church, John Wesley. I think it is a good rule for us all to follow, so here it is:

"Do all the good you can, By all the means you can, In all the ways you can, At all the times you can, In all the places you can, As long as ever you can, And for a thousand years old and therefore may be presumed to have no news value today."

**Church News**

**ALBION, WIS. —** The Albion Church has a newly organized altar guild consisting of deacons, trustees, Church and Sabbath school officers, and society representatives to meet regularly the second Tuesday of each month. At its first meeting, in February, it was decided to study, for adaptation, the E. for E. program as suggested by the Missionary Society.

The Sabbath school has adopted a system of quarterly awards for attendance: a new Cradle Roll class has been organized. The Junior Christian Endeavor, which was organized in November, 1947, with nineteen members, continues to operate with a steady attendance, growing in membership, and growing in enthusiasm.

**BERLIN, N. Y. —** Friends of Rev. Paul L. Maxson will be glad to know that he is recovering from injuries to his face and knees, received in a recent auto accident. They say N. Y., N. Y., was a sight beyond repair, and Pastor Maxson, Miss Mildred Greene, and two neighbors, who were riding with him, were taken to the hospital. All are making satisfactory recovery, and Pastor Maxson and Miss Greene have returned to their homes in Berlin.

Mrs. Norman Bear, who has served the church faithfully for many years, is laid up with a newسجل سرير، but is greatly missed.

**Recorder**

"The first-disciples proclaimed an event of the greatest significance," says Presiding Bishop Henry K. Sherrill, of the Protestant Episcopal Church in his annual Easter message. "He is risen! In the entire history of mankind there is no news to compare with this—for here is a fact which has to do with God, eternal life, and the destiny of every child of God who can have known this all our lives. It is a story which is almost two thousand years old and therefore may be presumed to have no news value today."

"But there is such a thing as significance,'" he continued. "There is a sense of God. Here then is a new world! For a job,"

**CHURCH NEWS**

Mrs. Henry M. Harrington, President of the Edgerton Churches in the Ladies of the Home Benefit and Benevolent Society, stated an invitation to the Churches of the Albion Seventh Day Baptist Church to observe the World Day of Prayer in 1949. The committee for the selection of an electric organ for the Church, and for the receiving of funds to purchase the same, reports that it is ready to accept contributions. — Doris Van Horn, Correspondent.

**ALFRED, N. Y. —** January 31, young people conducted the Sabbath morning worship at their own request, as a part of the observance of "National Youth Week." The sermon, "The Name We Bear," was preached by Mr. Allen Bond, a senior student in the School of Theology.

On February 28, six young people who attended the New York State Youth Conference at Rochester, gave fine reports of the meetings and sectional groups they attended. Miss Miriam Shaw accompanied them to the conference.

On March 16th, the Day of Prayer was observed Friday, February 13, in the Gothic Chapel. All women of Alfred were invited to attend.

February 21, Mr. Karl Stillman of Westerly, R. I., president of General Conference, gave an inspiring address on the topic, "Go, Work Today!" Following the Church program dinner was served in the parish house to which everyone was invited. On this occasion Mr. Stillman presented a chart showing Church membership, and expressed his hope that the Church would keep a record each year, increasing our number at least 3 per cent this year and each successive year, looking toward a doubled membership in twenty-five years.

February 22, at 7:30 p.m., in the Alfred Church, a choir festival was presented by the Southern Tier Choir Association, directed by Louis H. Diorks, Dean Ahva Chen. The choir, composed of many choirs from across the state, sang beautifully and sincerely with a chart showing Church membership.

Many others attended for the opportunity for worship, praise, and fellowship. The entire town volunteered to fill our pulpit during the absence of our pastor. The many tributes and gifts which he has received, especially a substantial cash gift from the Men's Club of Berlin, show how much he is loved and respected by the entire community. — Correspondent.
VOCATIONAL COMMITTEE

At the suggestion of the editor, the Vocational Committee hereinafter submits a list of Churches and committee representatives of the Society which you have been overlooked in this list, will please see that the name of some interested person in your Church is sent to the committee as a key worker. Someone who is on the alert for business openings and those who might be able to fill them might be of considerable value to your Church.


Alfred, N. Y.—Dr. Ben R. Candall.

Alfred Station, N. Y.—Donald S. Pierce.

Ashaway, R. I.—George Potter; Arthur Brayman; Edmund Smith.

Berea, W. Va.—Reuben Brissey.

Daytona Beach, Fla.—L. E. Babcock, 147 First Street.

Evanston, Ill.—Robert E. Greene.

Edinburg, Tex.—W. H. Crandall.

Rockville, R. I.—D. Alva Crandall.

Rockford, Ill.—John Gavitt, R.D., Westerly.

Salemville, Pa.—Jerome K. Boyd, R.D., Rockville.


The chinese. Help everyone to witness for Thee today. Help everyone who hears to believe. Help everyone to witness, too, for Jesus' sake, Amen.

—W. W. Reid

THE SABBATH RECORDER

GOD SPEAKING

To live without the Word is a serious matter. For to live apart from the Word is virtually equivalent to living apart from God. In the Word He makes Himself known to us. By means of the Word He brings us into fellowship with Himself. By the same Word He strengthens and sustains His children to be His guides, counsels, and guards them on the way of life. The Word of God itself reveals the tragedy of disregarding the voice of God as it comes to us through the Word.

"Because I have called, and ye have refused; I have stretched out my hand, and no man hath regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh in their calamity, and will mock when your fear cometh; when your fear which might be able to fill them might be of considerable value to your Church.

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MEETING THE NEED

The Protestant and Eastern Orthodox Churches in the United States sent funds and relief commodities valued at $14,500,000 to the war-stricken areas of Europe and Asia in 1947, according to Dr. A. L. Warnshuis, executive of Church World Service, the agency of American Protestantism. The needy in forty-three nations were helped. — W. W. Reid.

Acting on the appeal of Dr. Toyohiko Kagawa, Japan's leading Christian evangelist, five, downtown Churches of Portland, Ore., have organized a "Goats for Japan" movement, and will send a large number of milk goats to help feed the undernourished children. It has been found that goats are valuable in the poor grazing areas of the islands, and that they furnish an unusually rich milk. Dr. Kagawa has been urging farmers to increase their use of bees and goats "to make a land of milk and honey." — W. W. Reid.

In this distressed and perilous age nothing is of more importance than the emphasis for young people of the spiritual side of existence," says Louis Bromfield, famed novelist and philosopher. "It is the tendency of our times to place too much faith on the material side of life. The only source of strength, courage, and achievement is, in the end, faith in one's self, in the universe, and in God. The salvation of the world lies with the young people. This they cannot achieve without the foundation of morals, ethics, and faith." — W. W. Reid.

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—Thomas à Kempis, from 1000 Quotable Poems.